

ADVICE  
TO  
PARENTS and CHILDREN.

The Sum of a few  
SERMONS,  
Contracted, and Published at the  
request of many Pious Hearers.

---

By DANIEL BURGESS,  
Minister of the Gospel.

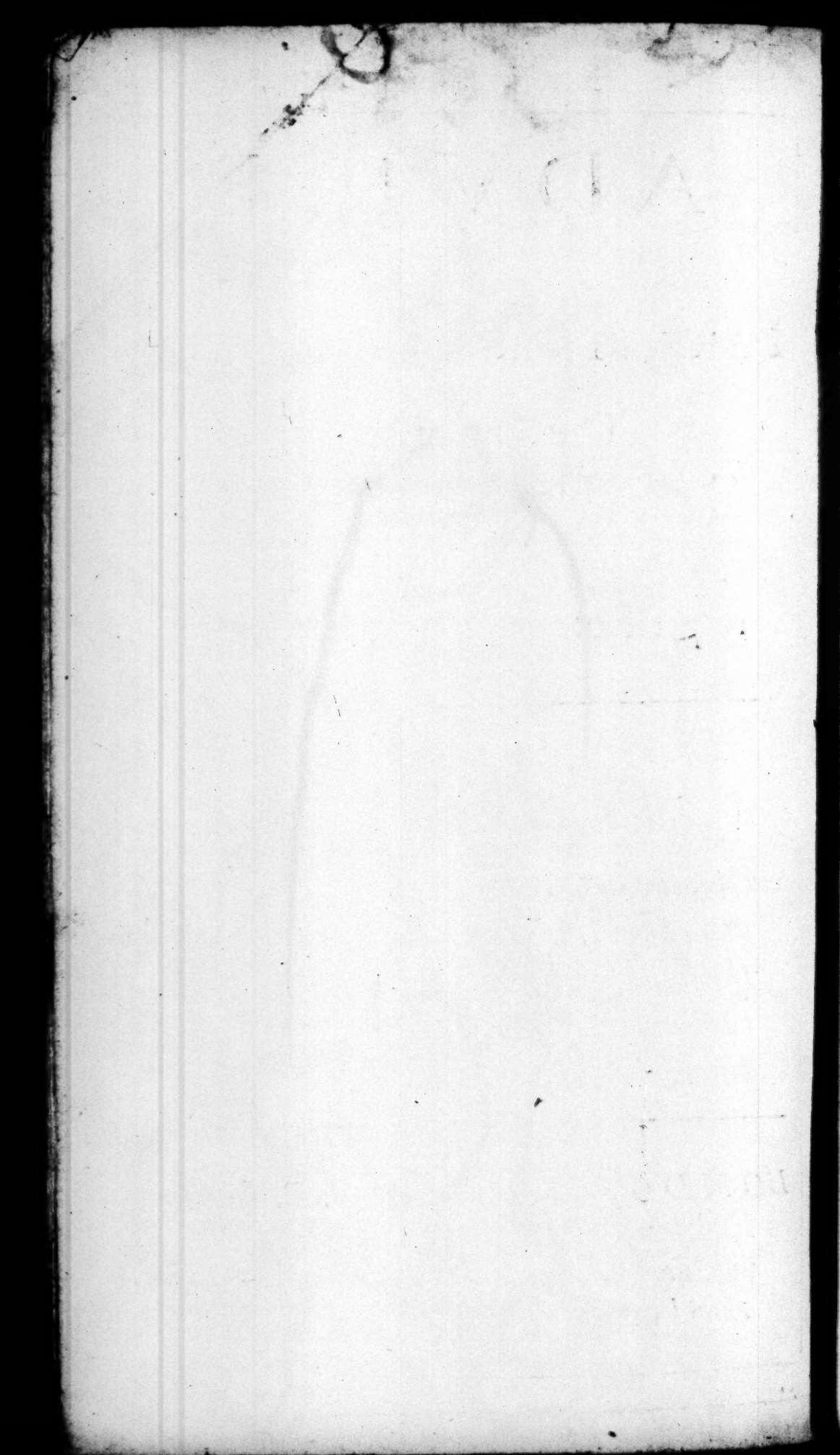
---

*He shall turn the Heart of the Fathers  
unto the Children, and the Heart of  
the Children unto the Fathers, lest I  
come and smite the Earth with a  
curse, Mal. iv. 6.*

---

LONDON, Printed by J. R. for Tho.  
Parkhurst at the Bible and Three Crowns  
in Cheapside ; and J. Lawrance at the  
Angel in the Poultry. 1690.

---





---

---

To the Flock Committed  
to my Care. Especially those whose Impor-  
tunity Extorted this  
Publication.

Brethren,

**Y**ou would not Excuse, you  
must therefore Accept this  
small Labour. Were it not for the  
Writing, I would not Name it a  
Labour. The Meditation and De-  
livery of it were very Pleasure to  
me. He knows it, who knoweth  
A 2 what

## The Preface.

what my Heart feels in my Hopes of Benefiting you ; and in my Discernments thereof.

I have contracted it ; and the rather, because my late Sermon of Early Conversion is gotten into many of your Hands I presume.

Under the Law, he that built a new House was to make a Battlement for the Roof of it ; lest any walking on the Roof, should through their Imprudence fall from it. Deut. 22. 8. God was not satisfied, to have Householders only forbear Pushing Men down. But Com-manded them to make Provision against their own falling down. So that no Man should easily come unto hurt in their Families. None should slip, if he would not wil-fully

## The Preface.

fully leap down headlong, over the Battlements. Believe it, my dearest Friends, the Law is still in force. God is not content that your Children be not by you put upon sinful courses. He Commands that they be by you kept from them. That you set up such Spiritual Battlements in your Houses, as shall make it hard for a Child to fall into them. I have directed you how to make those Battlements. If you set them up, and your children will leap over them into Hell, yet your own Souls are delivered. If you do not set them up, their Blood will be required at your Hands. To prevent their Perdition and your Sorrow thence, I have prepared for them, that which I must trust you to deliver unto them. A 3 My



## The Preface.

My Life is spent in Prayers and Pains for you and them. I hope, I do not Live a day, wherein I have not the help of your Holy Prayers. You do by this time know my need, and my desire also.

May every of you be Blessed in your children, and your children in you. May all the Graces of the Blessed Spirit, all the Promises of the Gospel-Covenant, and all the Joys of the Heavenly Mansions, be the Lot of your Inheritance, and of theirs. I am

Your very Affectionate

PASTOR,

DAN. BURGESS.

---

*An Introduction into the Discourse intended ; sc. In six memorable Positions concerning second Table Duties : Or, Duties toward Man.*

---

**T**hey are not few, whose highest *Aim* and *Business* is to cultivate *Moral Vertues*. Speaking but seldom and but little of the Holy Ghosts *supernatural Operations*, and *Gospel Graces*. But, as its every where seen, they are the death of *Morality* where they come. And by setting it up in opposition unto *Evangelical Obedience*, they do, (eventually, however undesignedly,)

ly,) depose both of them. They that desire *no more*, do not possess *so much* as true Morality. They that aspire not to be *Godly*, do reach but unto counterfeit *Honesty*. Men wise unto Salvation do know the difference, between *true Pearls* produced by the beams of the *Sun of Righteousness*; and the *false ones*, that are formed by the smoaky heat of *depraved Reason*.

But they are also too many, who sin on the contrary hand : Who, it may be do *affect*, and certainly do *account* themselves to be very *Saints*, not being so much as *Men*. Yea, and wanting nothing more of *Brutes* than their *Innocence*. Neglecting Duties toward Man, as though they had never been required by God. Or, as though, being of the *lower Hemisphere*, they were unworthy of their Thoughts and Care. But who has bewitched the one and the other? that they should not discern the monstrousness of *unregenerate Morality*,



lity, and of *immoral*, yea *unnatural* Piety. Of the two, it must be confessed, this latter is the most visible monster. Moralists, void of Gods Holy Spirit, are poysonous Snakes, but with *fairly painted Skins* on their backs. Whereas Saints in Profession, not having natural Affection and reasonable Conversation, are *Naked without any fig-leaf*. Are Devils in black, without their *cloven foot* hid. Sepulchres, not *painted*, nor so much as *covered*. In a word ; the Plant called *the sensitive* one, hath no more sense then the lowest Vegetable, but has a little faint resemblance of it ! Graceless men of the most refined Morals, are as truly dead in sin as the most lewd men are ; but they have a shadow of gracious Life. And that shadow it self, is more then is attainable by your utmost Fasting and Prayer unto God, while you lead a course of Injustice and Uncharitableness unto Men.

To prepare you for the Duties I am to commend, I premise these six Memorandums. I would have their Fire heat your Iron before I strike.

Pos. 1. *Duty unto Man, is required just so as Duty unto God himself is.* I mean, as immediate duty unto God is required. The same God made the Law for both : And also wrote with his own hand the Law for that and for this. And caused the Law for both to be alike preserved in the Ark. Nor are the three *Motives* prefixed in the Præface unto the Law, restrictly put to urge us unto the observance of the Commands of the first Table only. No, but to engage our performance of those of the second Table also, the Lord declares; (1.) He is Jehovah, and therefore to be Obeyed. (2.) He is the God of his Peoples Choice and Covenant, and therefore to be Obeyed. (3.) He is their Redeemer and Disembondager, and therefore to be Obeyed.

Pos. 2.

Pos. 2. *Duty unto Man, is in like sort explicated in the word as Duty unto God immediately is. The four general Precepts of Duty unto God, are notably explicated in numberless Texts of Scripture. And so are the six Precepts of Duty unto Man. I will instance but in four, noted to my hand by Mr. Durham on the Decalogue, p. 311, 312. Mat. 22. 39. We are bid to Love our Neighbours as our selves. Which teaches that our Duty unto Men, ought to be discharged with warmth of Affection. Mat. 7. 12. We are told we should do unto all men, as we (regularly) would that men should do unto us. Which instructs us unto impartiality and extent of affection. Phil. 2. 4. We are charged, not to look (singly) at our own interests, but at others. Which gives us to understand, that our Duty unto Men stands not only in Affection and good Wishes. No, but Consideration and Action too are required. Μη σνοηετε, &c. Rom.*



12. 10. *Be kindly affectioned one to another with Brotherly Love, in honour preferring one another.* Which extraordinary words signifie to us,

Τῇ φιλαδελφίᾳ  
φιλοσοφῶν τῇ  
πρὸς ἑαυτὸν, &c.

that our Duty unto Man is to be paid with naturally free inclination, and very inward esteem of him.

Pos. 3. *Duty unto Man, is a fruit of Duty unto God.* Of Flattery and Pageantry, I do not speak; but very Duty, and such Duty unto Man, as is acceptable unto God. This, all of it, grows from Duty unto God, as its root. Our Duty unto God, is double: First, *Submission unto his Authority*; Secondly, *Expression Practical of that Submission.* Now, till we submit to his Authority, and own him to be what he is unto us; we cannot be rightly affected unto our selves or unto any other Creature. And till we set our selves to express our submission to his Power, by observance of his Pre-

Precepts, we cannot square aright one action toward them or our selves. But when we subject our selves to the divine *Power*, and conform our ways to the divine *Precepts*, what followeth? Why then, our Lunacy is over. Owning him our Head, we own every fellow Member too. And being by him governed, every just office to him and to our fellow Creatures is introduced. His Authority is sufficient to oblige unto both; and his Laws are extant, obliging unto them, Wherefore, *rendering unto God the things that are Gods, we necessarily render unto Man the things that are Mans.* Whereas, while we are Rebels unto God we are Divels to our selves, and unto one another. And must needs be so; being that so long as we are in the state of Rebellion, we are deserted by the Spirit of all good; and are acted by the clean contrary Spirit. Blind they are therefore, that see not the Nobility of second Table duty in its

B

Heavenly

Heavenly Descent. It cometh from first Table-Duty; and therefore must needs partake of its Dignity and Excellence. It is very observable, that, according to what is said, all second Table-Duties are pressed from the consideration of the first. As those of *Subjects unto the Higher Powers*, Rom. 13. 1. *Let every Soul be subject to the Higher Powers. For there is no power but of God: the powers that be, are ordained of God.* Of *Wives to Husbands*, Eph. 5, 22. *Wives, submit your selves unto your own Husbands, as unto the Lord.* Of *Children to Parents*, Eph. 6, 1. *Children, obey your Parents in the Lord: for this is right.* Of *People unto their Ministers*, 1 Thes. 5, 12. *And we beseech you, Brethren, to know them which Labour among you, and are over you in the Lord, and admonish you.* Of *Servants to Masters*, Colos. 3, 22. *Servants, obey in all things your Masters according to the flesh; not with eye-service, as men-pleasers, but in single-*



*singleness of heart, fearing God.* The one Argument unto all, is Conscience of the first Commandment. Which, as the Great Luther well said, *Is in every Commandment to be understood.*

Pos. 4. *Duty unto Man, is a very great Mean of Duty unto God.* I have read of a Tree growing in a hot and dry Countrey, whose Leaves do drop a Liquor that excellently moistens and maintains the Root. Duty to God, is indeed the Root of Duty to Man: But Duty to Man is that whose influences do greatly contribute to the Life and Liveliness of that Root. A Truth so bright, that it needs no proof, nor meets with any denial. *Lev. 19. 3.* Reverence unto Parents, seemeth called for as a mean of the Sanctification of Sabbaths. And *2 Tim. 1. 2.* We are plainly bid to do our great Duty to Kings and all in Authority, yea and to all Men; for this very end, that we may lead quiet Lives in all Godliness and Honesty. In a word, it is the Holy

B 2

Spirits

Spirits pleasure, ever to verify this memorable saying; *All Graces and Duties be mutually Mother and Daughter unto each other.* Love of God, and his Service, brings forth Love and Serviceableness unto Man. And Love and Serviceableness unto Man, brings a like Love and Service of God. *He that would not Love and Serve Men for their own sakes, should do both for the sake of the Love and Service of God.* A Duke would Court the Friendship of a Begger, if that would half so much promote his Friendship with the King.

Pos 5. *Duty unto Man is the only convincing proof of sincerity and Duty unto God.* Duties toward God, are, for the most part Spiritual and Invisible. When you are true therein, who but God and Conscience can see your Truth? The Duties toward God, that are Bodily and Visible, are now in the Gospel-day, all, very easie and cheap. Very Hypocrites do not begrudge them, and unfeigned Friends

Friends of God can never be known by them. 'Tis otherwise as to Duties toward Men. They are naked and open to Mens Eyes. Their Light as the Sun, shineth before all Men. And few will question your Piety, if they see your Universal and Exquisite Honesty. For this reason it seemeth, that in the day of Judgment Christ insisteth upon Christians Duties of the Second Table. *Mat. 25. 35.* Because they are the most sensible Discoveries of Faith and Holiness, and fittest to justifie Saints before the World. The Servants of God, are obliged to shew abroad who their Master is. But they have no way to do it without that which is foresaid. *Therefore is it that the World so hardly believeth us Christ's Disciples, because we so little Love one another.* They will acknowledge us his Servants, when they see more of his Livery, which is Love, among us.

*Pos. 6. Duty to man hath Promises of Reward, as well as Duty unto God.*



Wonderful, yet most certain this is. The *Fifth Command* is known to be called the first *with Promise*. *Eph. 6. 2.* The *Second*, hath but a general Promise made to the Keepers of the whole Law: The *Fifth* hath a particular Promise made to the Keepers of that single Commandment. Let it never be doubted therefore, but that it shall be richly Rewarded by God, whatever at his Command you perform toward Man. Even toward the poorest Child. *The Gift of a Cup of Water, shall be as truly rewarded as Martyrdom it self.* And be it known unto you Parents and Children, that of all Duties between Man and Man, the greatest are those between you. The *Fifth Commandment* seemeth the Hinge of both Tables. And, by its place, to speak thus much. *sc. That in order to the Knowledge and Obedience of all the other Commandments, it is highly necessary that the Fifth be well Known and Obeyed.* It is true, Natural Parents are  
not

not all that be meant therein. All true Governors are included. But Parents only are mentioned, as being the *first Governors* we have; some years before Kings take notice of us. And as being the *Principal Governors* to whom we are most obliged, as the Authors of our Beings: and those whose Government is not founded in Choice and Contract, as others is, but in Nature it self. Which being considered, I proceed.

*Parents Advised to their more General and Particular Duties. And presented with Motives thereto.*

The Duty of Parents to Children, is imply'd and concluded in the Fifth Commandment. It thus summarily expressed in the *Westminster Assemblies Larger Catechism*. It is required of Superiors, according to that power they receive from God, and that relation wherein they stand, to love, pray for, and bless their Inferiors; to instruct,

B 4

counsel,

counsel, and admonish them; countenancing, commending, and rewarding such as do well; discountenancing, reprovng, and chastising such as do ill; protecting and providing for them all things necessary for soul, and body; and by grave, wise, holy, and exemplary carriage, to procure Glory to God, honour to themselves, and so to preserve that Authority which God hath put upon them. I will transcribe no more of our many Summaries. But propose these particulars which I take to be comprehensive. And such that God will judge all the neglecters of; and not hold them guiltless, however full they be of excuses. *Knowing the Terror of the Lord,* I thus instruct and perswade every Christian Parent,

I. *Be Exemplary in Universal Duty.* Ill Example, is the rankest Poyson in the World. Parents ill Example, is the worst that Children can have. I know not what God hath forbid or required, if he forbids not  
ill,



ill, and requires not good Example. Good Example, for Duty foresaid. Wouldst be a good Parent? Thou canst not, till thou dost understandly, affectionately, and practically keep the Gospel-Covenant. Owning the Engagement of thy Holy Baptism, renewing it at the Lords Supper, observing it in all thy ways towards God, other Men, and thy self. You that do not this, ye bid your Children not to do it: In practice, ye bid 'em. And ye who bid them, not to do this, ye bid them (virtually) be Atheists and Devils and Rebels, to God and to your selves. As little as ye think of it, this ye do. God, and Godly Men, count you so to do. Parents, Parents, con ye well *Job* 22, 21, 22, 23. *Job* is advised to *Acquaint himself with God, to receive and lay up God's Word in his Heart, to return unto the Almighty*: (that is, to do all I have here foresaid :) And for his encouragement he is then told, his relative Duties will come on with

with their Blessings. *He shall be built up*, that is, he shall have more Children. *And he shall put away Iniquity far from his Tabernacles*; that is, he shall be a good Father and Master, and remove the Iniquity of his Children and Servants; and promote Family-Godliness. Which, without that course prescribed, he could not expect to do. *Preceptive Teaching alone, is a little more than, a Cypher; 'tis practical Teaching is the Figure.* The Language that God binds Parents and all Teachers to use, is this. "Come with me, unto this and that Duty. Fly with me, from this and that Sin. Mourn with me, for this and that Omission and Commission sinful. Delight with me, in this and that Holy Service. And be it written on all our Walls, *They that are not Patterns to their Children be plagues to their Children.* They who give them not good Example, give them nothing good; at least, nothing like to do them good. For a  
grain

*grain* of bad Example doth an hundred times more hurt, than a *pound* of good Counsel (ordinarily) doth good.

2. *Be as full of prayer, as St. Austin's Mother.* That Holy Creature got her Son and her Husband Converted by her Prayer. But not by slight and sleepy Prayer. Think of this, Parents! As their greatest Wickedness makes not Prayer hopeless, so your greatest Sanctity makes not Prayer useless. Our Redeemer, whose Obedience is Meritorious, he himself asks, before God gives. Nor will God give, till in his Name ye ask. Ordinarily, he will not. But if ye ask not amiss, ye can never miss of what ye ask. And I will be allowed to say; Prayer for our Children is that Duty to them, without which we can discharge none. We must be joyned to God in the Covenant of Grace, before we can rightly Pray. And we must Pray, before we can expect to benefit ourselves



selves or our Children by any means possible. Gen. 17. 18, 20. *Abraham* prayed for *Ishmael*, and that warmly. And what says the Text? *God said, and as for Ishmael I have heard thee, behold I have blessed him and will make him Fruitful, and will multiply him exceedingly: twelve Princes shall he beget, and I will make him a great Nation.* *David* prayed hard for *Solomon* his Son. O Lord God of *Abraham*, *Isaac*, and of *Israel* our Fathers, give to *Solomon* my Son a perfect heart to keep thy Commandments and thy Statutes 1 Chron. 22, 12, 1 Chron. 29, 18, 19. The seventy second Psalm is *David's Prayer* for his *Solomon*, Parents; Of all things be not niggardly of your prayers for your Children! Rather deny them Victuals and Drink. For many can give them both, that cannot put up prayers for them. And the same may be said of the will as of the power of most. I know few do think it, but 'tis true, a stock of prayers.

prayers is a richer Child portion, than a stock of broad Gold,

3. Be Catechizers through the whole compass of the words of Eternal Life. Suffer not thy Child to say, there is one Truth, or one Grace, or one Duty necessary to Salvation, that thou knewest but never taughtest him. Who ever doubted, but if a Man had a blind Child, he was bound to use all the likely means he could come by, to recover it's sight. I am very confident that Adam, Seth, Noah, and Sem, were, all, Catechisers. From the Cradle, the Church was still kept up by Catechising. Of Abraham, God speaks plainly, Gen. 18. 19. For I know him, that he will command his Children and his household after him, and they shall keep the way of the Lord, to do Justice and Judgment; that the Lord may bring upon Abraham that which he hath spoken of him. David and Bathsheba too Catechised Solomon soundly. 1 Kings 2. 2, 3. I go the way of all the Earth:

C

be

be thou strong therefore, and shew thy self a Man. And keep the charge of the Lord thy God, to walk in his ways, to keep his Statutes and his Commandments and his Judgments and his Testimonies, as it is written in the Law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thy self. 1 Chron. 28.

9. And thou, Solomon my Son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. Prov. 31. 1. The words of King Lemuel, the prophesie that his mother taught him. Lois and Eunice are praised on this account. 2 Tim. 1. 5, 3, 15. When I call to remembrance the unfeigned Faith that is in thee, which dwelt first in thy Grand-mother Lois, and thy Mother Eunice; and I am persuaded that in thee also.



also. And that from a Child thou hast known the holy Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus. After the death of the Apostles, the Churches had Officers for the single work of Catechising. Clemens, Origen, Cyril, successively held that work at Alexandria. And truly Parents, you had need take it up your selves now. For you are your Childrens first Ministers, as well as their Guides and Rulers. And an uncatechising Parent is a non-preaching Minister; which is so bad a Creature, that one hath said, *He thought Hell was pav'd with their Skuls.* This forget not, I beseech you; every prayer you make for your Children, that is not followed with your pains with them, is a very mocking of God and of them.

4. Be as kind as ever you can with good Conscience. Never provoke 'em, or by unnecessary hard looks, words, or acts, discourage them. Col. 3, 21.

*Ephes. 6. 4.* God expressly forbids you. But catch at every opportunity to encourage them to begin and go on to do well. This God commandeth you to do toward all, and especially, your own Children, I trow. It was wickedly that *Saul* called his Son *Jonathan*, Son of the perverse and wicked Woman; and more wickedly that he threw a Javelin at him: which caused him to rise up in fierce anger, which was very contrary to the Reverence of a Parent. *1 Sam. 20. 30, 33, 34.* And as wicked were the *blind man's* cow-hearted Parents, who shrunk from his defence and left him to shift for himself, saying, *he was of age*, forsooth. *Jo. 9. 21.* Praise worthily, *Joash* stood by his Son *Gideon* in the contest, *Judg. 6. 29, 30, 31.* But in brief: the Holy Ghost supposeth good Fathers to brook what may be born in their Children. *Mal. 3. 17.* As a Father spareth his Son. For Mothers, see *Isai. 66. 13.* As one whom his mother

*mother comforteth.* Convince your Children, if it be possible, that you love them as the apple of your eyes. And do pray and labour to make sweet their Time and Eternity. Ruling them but as God doth, drawing them with the Cords of a Man, the Bonds of Love. Shewing them by the likeness of your Government, that 'tis in God's stead that you do Rule over them. Even the God who is Love. And whose severity is as rare as Thunder, while his *Benedignity* is as common as the day Light. Flints will break upon Wool, that will not upon Iron. But,

5. *Abhor David's kindness unto Adonijah.* It is said, That David had not displeased him at any time, in saying, why hast thou done so? 1 Kings 1. 6. This kindness is the bloodiest Cruelty. God pronounceth such Parents Haters of their Children. Prov. 13. 24. He that spareth his rod, hateth his son; he carries it mischievously towards his son, as tho'



he did hate him. *David* found it so, when *Adonijah* was in Rebellion. *Isaac* found it so, when his son *Esau*, whom he had suffered to sport out his time in Hunting, came to grieve his heart and his Wives. *Gen.* 25. 27. *Gen.* 26. 35. *Eli* found it so, when, for the indulged sins of his coldly rebuked Children, he was sentenced terribly by God, and his whole Family also. His *Hophni* and *Phineahs* being both doom'd to die in a day. 1 *Sam.* 2. Government, is a high Talent; Dominion maketh like unto God. Foolish fondness prostitutes unto contempt. And exposes to scorn any Governor, yea the God for whom he Governeth. A wickedness, that, I think, God never lets go unrevenge'd in this World it self. A wickedness, that many at the Gallows have said, was the cause of their perishing thereon. A wickedness, that slays more of the Children of the Nobility, Gentry and Commonalty, than any other appears to.

to do. Parents, as you value your Childrens Souls, be sure to abhor *Tyranny* on one hand, and *Anarchy* on the other. Be not so Cruel as to give them their wills in nothing, or to deny them their wills in any thing that is good. Nor so much more Cruel, as to give them their wills in every thing, or in any one sinful thing. *Prov. 29. 15. The Rod and Reproof give Wisdom, but a Child left to himself bringeth his Mother to shame.* Apes be not the only Bruits that hug their Whelps to death. Be it remembered that I say : *Bruitish is that Parent that ever corrects a Child but when 'tis necessary, or ever doth it not to the subduing of his Spirit when it is necessary.* When it comes unto a contest, he that lets his Child out-brave him, doth shame himself, and (in a sense) murder and damn his Child. *Prov. 23. 13, 14. If thou beatest him with the rod he shall not dye. Thou shalt beat him with the rod, and shalt deliver his soul from Hell.*

6. *Lay out, and lay up for your Children.* They have Bodies as well as Souls. God commits to you the care of both. And requires that, next to their Souls, you be of all things most kind to their Bodies. That you lay out upon them what is meet; for *Comfort*, and *Ornament*; as well as *Necessity* : Though abhorring *Superfluity* ; into which extreme most Parents do run. It is an odious sight, when Children are Apparelled, Fed, and Lodged very *poorly*, though the Parents are all *richly*. It shews that the Parents are Monsters, and it tempts the Children to be Vipers. *He that is greedy of gain, in this way as well as others, troubleth his house, Prov. 15. 27.* This unnatural vicious niggardice unto Children, makes a Wasps nest of a Family. Laudable was Jesse's liberal care for his Sons : *1 Sam. 17. 17. Jesse said unto David his Son, take now for thy Brethren an Ephah of this parched Corn, and these ten Loaves,*  
and



*and run to the Camp  
to thy Brethren. And  
carry these ten Chee-*

An Ephah contained  
about ten Pottles, a  
sufficient allowance  
for a days food.

*ses to their Captain,  
and look how thy Brethren fare, and  
take their pledge. Jacobs care for his  
Sons was alike lovely ; Gen. 37. 14.  
He said to Joseph, Go I pray thee, see  
whether it be well with thy Brethren,  
and well with their Flocks, and bring  
me word again. But whatever you  
lay out upon your Children, you  
are obliged also to lay up for them.  
2 Cor. 12. 14. Prodigals, that spend  
all their income, (unnecessarily, I  
mean ; ) are horrid Felons. And rob  
their Children of their due. Parents  
ought to exercise together great Di-  
ligence, and great Frugality, with  
an eye to their Childrens needs,  
Their needs of charge to the setting  
of them in proper and comfortable  
Callings ; and afterward to the dis-  
posing of them in convenient Matches.  
In which a wise Man would take  
the most curious care, next to the  
Sal-*

Salvation of his Childs Soul. But it need not be said, how little the greatest care useth to do in either their Callings or Matches, without a provided stock of *that which answers all things*. Jacobs question is therefore every faithful Parents : Gen. 30. 30. *And now when shall I provide for my own house ?* They Conscientiously consider, *if they provide not for them, they are worse than Infidels*. 1 Tim. 5. 8. Parents, lay to heart what I tell you : If our Children be *without Callings*, they be outlaws from Gods Kingdom. If they be in *bad ones*, they are in continual Temptations. If we lay not up what we (innocently) can for them, they are not like to have good ones. If through our *Sloth, Prodigality, or Covetousness*, they do miss of good ones, what an action have they against us ? It would cut the heart of a gracious Parent to have his Children say, as *Labans Daughters* said, Gen. 31. 14, 15. *Is there yet*

yet any portion for us in our Fathers house ? Are we not counted of him strangers ? And hath he not quite devoured also our money. Neither are your Children, Angels. It is your duty to provide, seasonably, for their disposal in Marriage. Some delay it, looking after a Match more rich then yet offers : Others delay, as loth to part with so much of their Riches as is requisite. But commonly you pay dear for your delays. Lot delayed to dispose of his Daughters, and he deeply suffered for it. Gen. 19. 30, 31, 32. Judah delayed ; suffered for it, and confessed it, Gen. 38. 26. Tamar (that played the Harlot) hath been more righteous then I, because that I gave her not to Shelah my Son. Unto this delay of Parents must be ascribed, the invincible Melancholly, the Distraction, the Debauchery, the temporal Ruin and Infamy of thousands of English Children. History tells us of many that have conspired and got their Parents

mur-



murdered, for crossing them in their Matches. I would that Religious Parents could but look into the hearts of all the Children that they cross herein, and see the resentments of them. But I add this word only more ; *Forbidding to marry is a doctrine of Devils, among Papists ; and seems to be a practice of Devils among many Protestants.*

I proceed unto some more particular Counsels. Calculated for the greatest number of Parents, who do need them. Those, more rare ones, that do not, may overlook them. I exhort those who are *weak enough* to want, and *humble enough* to accept these Lines, as followeth.

1. *Understand and lament your Childrens sin and misery.* Know and consider what their natural unrenewed state is. Till you do so, you will neither incline nor understand how to do your Duties. For you are without your Motive and your Rule. I often think and say ; *Original*

*ginal sin must be more learned, before Parents duties be better practiced.* Did you know your Children to be sick, and know their disease too ; I do perswade my self you would not so generally neglect their cure.

2. *Begin their Education very early.* The Twig greenest, bends easiest. They that tame Lions, or convert very many Sinners, break them when they are very young. *Stubbornness of will, ruins the World :* But young Stomachs are most easie to be pulled down. Besides, God is honoured by your *hast* to make your Child honour him. And most commonly he honoureth and blesteth that hast. The sooner you are doing, the more and better you are like to do.

3. *Employ them constantly.* Keep them out of Idleness, as you would out of the Fire, or out of the Thames. Hold them alwayes Mus-  
sing, Hearing, or Doing. *Rather make them sweep the House, then stand*  
D idle

*idle in it.* Find some good work or innocent for all their time, if ye would have them do good in a good manner at any time. Neither Children, nor Men, can refrain from evil, any longer then employed in good.

4. *Keep them from bad Company.* That is Pitch ; and if we let them touch it, they must be defiled. Their Playfellows worst words and wayes; get into the best of them, very soon. And your own, and their Masters best words and blows will not so soon get them out. Who knows it not ? *Company is one of the most powerful means of Grace, or the contrary.* It opens the doors of the Soul, more then any, unto Good or unto Evil.

5. *Make them neither too Bold with you, nor too Fearful of you.* Not too *Bold* ; they be not Equals. Nor too *Fearful* ; they be not your meer Servants neither. Familiarity will bring them to contemn you, and your Government. Fear will make them



them to hate both. Children be reasonable Creatures, they love themselves, and love those that love them. You must give them such *freedom* with you, as may speak your love of them. For the sense of that, will make it a pain to them to displease you; and a pleasure to gratifie you. But you must not give them such a *Liberty*, as doth directly carry them to Licentiousness. For alas, poor things, if you will make them as bold as *Equals*, they (before ever they are aware of it,) will make themselves as bold as *Superiours*. In a word: You must neither make them too *timorous* to look upon you, nor too *audacious* to be awed by a look of yours. Let them love to see you, and fear to let you see ought but what you like in them.

6. Let the doctrine of God and of his Covenant word, be first, and most taught them. The sixteen things concerning God which I have Printed for your use, may be leisurely dropped

D 2

ped

ped into very young Minds. So may my short account of the Covenant of Grace. Till they are learnt, I know not what can be profitably learnt. And when they are, all Religion is more easily learnt. *Early and frequently*, and *mostly* inculk upon them ; How great and good God is, what a Covenant his Gospel presents, what an Engagement and Encouragement Holy Baptism is. *Happy be the Scholars who are set to learn first things in the first place.* Order gives Perspicuity, and Perspicuity makes Affection and Memory.

7. *Speak of holy things in their Presence, with the greatest reverence possible.* Poor Creatures, their honour of you is the highest they have. They take you for wiser then all the World. They believe best and loveliest what they see you take to be so. And they will shrewdly guess by your Speech and Carriage, what it is you take for best, and what for worst.

worst. Now a sight of your preferring God and Covenant duty to him above all things ; and a sight of your hating and dreading sin and Gods displeasure more then Pain or Death ; what doth it on them ? Truly, more good for ought I know, then is done by all things else to be named. Yea, and their hearing you speak of *Holy* things but as of *Common* ; and their smelling out your low esteem of them, is the greatest bane of them that can be invented. If any thing more strengthens their Original Corruption, 'tis somewhat that I have not yet understood.

8. *Shew them by Words and Deeds your Love of best Ministers and People, and your loathing of trifling Ministers and vain People.* By this will they be brought to love the one and loath the other, before they understand them. And be foreengaged to Harken to the best, and to be Deaf to the worst. A benefit very great ! And one whose influence is often

D 3

seen



seen to last throughout the Lives of Men and Women. As is also the power of the contrary. I mean; when the cursed example of Parents bringeth Children to mock at Gods Prophets and People; and to esteem as the pleasantest Company, such as make a God of this World, and make but a jeast of Religion. And this before they know themselves, who are the best and wisest, and who the most miserable people and foolish. Scarcely one of an hundred is ever reduced, from the fatal error so early swallowed and blindly.

9 *Make their Recreations to deserve their name.* I mean, to be such only, as do indeed Recreate, and Whet, and Sharpen. Such as do make for Health of Body and for Chearfulness of Mind; and leave them more fit, and not less fit for Business, then they found them. One of our Holy Martyrs, repented his having played at Chess. Bishop  
Usher

*Usher* betimes left the use of Cards, as finding them an ensnaring Game. All I say is this ; Games that do not exercise the Body, and do much stretch the sinews of the Mind, and do exhaust great summs of Time, these do bear the Superscription of Satan. For in them, Play becomes a very work. And the Gamester doth as a Mower, who should spend all the day in whetting his Sithe.

10. *Observe carefully each Childs peculiar Temper.* The difference is very great. And the need to know it is great. For how shall you else suit your dealings unto it ? You must never expect to obtain your end by unsuited means. If you are very rough with some Children, you frighten them not unto their duties but out of their wits. Others, will scarcely learn any thing unless they be taught like the men of *Succoth*, with briars and thorns. And only a middle way, with sweetness and severity immixed, will reach others. Besides, as every

Man, so every Child has some one or other *supream sin* ; that supports all the rest ; and being deposed, the rest would soon be mortified. Now the Childs temper being found, this *King-sin* of his would not be long to seek. And this being well watched and resisted, great would be the hopes of the Childs desired Salvation.

I conclude with a few Motives, or moving Considerations. Do but remember them, and neglect what is foresaid if ye dare ?

C. 1. *Your Children are Gods Children by Creation and Redemption ; and committed to your Tuition.* O think what you would do for the *Kings Child*, if you had one of his to educate.

C. 2. *Your Children are your selves.* Very parts of your selves. And is it no shame for you that are *Men and Christians*, to neglect or but slightly care for your selves.

C. 3.



C. 3. *You are Baptized, and have had your Children Baptized, and at their Baptism you engaged to do all this.* In your Baptism you were bound to do all I have named. You saw your Children in their Baptism, bound to obey the whole Gospel. And you then Promised to do all you could to help them to do it. Is all this very nothing?

C. 4. *You have more Advantages to do all, then all the World beside hath.* You best love, and are best beloved by your Children. You are mightiest to them. You have greatest power over them.

C. 5. *Your Honour, Pleasure and Profit, is most concerned in your Childrens good.* More then other Mens is. More than your own is in ought beside, except your own Souls Salvation.

C. 6. *You are they that have done your Children most hurt.* You propagated or derived *Adams* sin to them; through you they received the

the Infection : And by your own sins, you make sad work for them too. Who should help to save them if not you ?

C. 7. *You know too, (do you not,) that 'tis by ill Education, next to Original Corruption, that the World is made such a Hell as 'tis. And will you nevertheless give your Children no better Education ?*

Oh be not so unmerciful ! You begat them not Beasts ; oh do not breed them as such. Mercy, mercy, have mercy on the Souls that must be Blessed or Miserable for ever. And whose Life or Death seems next to Gods own hand, in yours. Help, oh help poor Babes so weak. And do not stay, till your Help is nothing worth, or much less then now. *To murder Souls and your own Childrens, is fitter work for Devils then for you.* O lay not out Pounds for their Bodies, for every Penny you lay out for their Souls. O Pray, O Labour, O Wait, till God say to each of you, *I will*

will pour my Spirit upon thy Seed, and my Blessing upon thy Off-spring. They shall spring up as among the Grass, as Willows by the water courses. One shall say, I am the Lords ; and another shall call himself by the name of Jacob ; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel. Isa. 44. 3, 4, 5. Be it known to as many as will not thus do, they are notorious enemies of God, the Church, and the World, And of their rotting names their Children will be forced to speak Lies, or Nothing, or Evil things. The Specches, Laws, and Actions of many Heathens, (which I may not here repeat,) shall one day shame them. But I conclude with Prayer. O God turn the Hearts of English Fathers to the Children, and do not come and smite us with thy Curse!



*Children exhorted to their Duties  
unto their Parents. General Du-  
ties, and Particular. Motives to  
both.*

In *Prisons* and upon the Gallows, poor *Miscreants* do often exclaim, that their ruin began in disobedience unto Parents. Nor can it be doubted, but *Hell* rings with the same complaint. Hear the words of your Life, dear Children! Read ye these Lines, as though they had been written with the finger of God before your eyes. And you were called to by name in every Paragraph. As sure as they are any words they are Gods word. And his word unto you; to all and every one of you. And his word *designed* and *qualified* to help you keep all his whole word. The fifth Command is a directory for keeping all, of both Tables.

I. *Love your Parents most dearly.*  
Honour imports Love. When Hus-  
bands

bands are bid to give *Honour to Wives* as weaker *Vessels*, they are bid to be tenderly affectionate towards them. All do so construe it, 1 *Pet.* 3. 7. And when you are bid to Honour your Parents, you are bid to Love them. And so Love them, as those to whom you are most engaged next to God himself. You must love God, much more. If they put you upon any thing displeasing to God, you must then shew, that in comparison of God, you do hate them. *Luke* 14. 26. That for Gods sake you can forget your *Fathers House*, leave it and be glad to be out of it. *Psal.* 45. 10. That in God's Cause, you have *Levi's* courage ; read it, *Dent.* 33. 9. You must *equally* Love your Mothers and Fathers. Fathers are put first, *Exod.* 19. Mothers are put first, *Lev.* 19. 2. Ye shall fear every Man his Mother and his Father. Both must be Loved best. The Mother, is the Fathers Inferior, some ways ;  
E but

but she is his equal as to their Children. She is a Parent as well as he; and much more painfully so. God commands that she should have the same Love as he. And *the self-same Reward is promised to the Love of Mothers as of Fathers, and all Duty towards them.* You must Love your Parents constantly, sincerely, and eminently. Your Father must not be despised when *poor*, nor your Mother when she is *old*, *Prov. 23. 22.* Nor either of them, when they rebuke you for sin. *Pro. 29.* Your Love must be pure, and not mercenary for gain from them. As *Absolom's* was, for all his Flattery, *2 Sam. 14.* And it must be eminent. 'Tis unnatural to Love a Father or Mother no more than we Love the most beneficial of our Friends in the World. *Nature and Justice* give Parents the Preheminence.

2. *Honour your Parents most highly.* Next unto God, most highly.  
In



In your Thoughts, Words, and Behaviours, Honour them. Fear to think an ill thought of them. Their faults forget and cover, this is praiseworthy. *Shem* and *Japheth*, are Blessed, and *Cain's* posterity Cursed. *Gen.* 9. 22. to 28. Let every Speech unto your Parents be expressely Reverent. *Rachel's* to *Laban* was so, *Let not my Lord be displeased.* *Gen.* 31. 35. 'Tis unnatural when it is not so. *Mal.* 1. 6. *A Son honoureth his Father:* that is, naturally Sons do. Break a bone as soon as omit to bow it to your Parents. Irreverent gestures of body are wicked, most scandalously. *Solomon* bowed to his Mother. *1 Kings* 2. 19. *Joseph* bowed himself with his Face to the Earth, unto his Father; *Gen.* 41. 12. Where I see not this threefold Reverence in you to your Parents, I cannot think you other than ignorant despisers of God and your Parents.

3. Obey your Parents most absolutely. I mean, *in the Lord*, as the Scripture speaks. Where God forbids not, do what they bid you, and because they bid you: though it be against your own minds and wills. For this is God's most Wise and Holy Will. Col. 3. 10. *Children obey your Parents in all things, for this is well-pleasing unto the Lord.* Where is the honour required in the Fifth Commandment without this? Read Prov. 13. 1. Prov. 1. 8, 9. Prov. 30. 17. Children, *Rebecca and Rachel* kept Sheep at their Parents command. Gen. 24. Gen. 29. *Jesus Christ* himself was subject to *Joseph* and *Mary* in their mean employment. Luke 2. 57. Matt. 13. 15. How wonderfully yielded *Isaac* to *Abraham*, see Gen. 22. 9. 10. And the *Rechabites* to their Father, Jer. 35. 5, 6, 7, to v. 11. He that says, I will not do what my Parents would have me, he therein saith also, I will  
not

not do what God would have me. Unless he can say, therefore do I disobey my Parents because I should otherwise sin against God. A good Childs heart speaks thus: Whatever I can do without sin, let my Parents command, and spare not.

4. *Requite your Parents most Zealously.* 1. Tim. 5. 4. *Let them learn with Piety at home, to requite their Parents: for that is good and acceptable toward God.* The Honour in the *Fifth Cominadment* includes Recompence; which is called Honour, *Numb 22. 37. 1 Tim. 5. 17.* Children, had you Kingdoms to give your Parents, they would not pay your Debt unto them. You must all your lives long be paying of it; you will never have paid the sum total. Never come out of your Parents debt. Therefore, always, according to their needs and your abilities, you must be paying your Thank-Offerings. A Child is a servant.



vant. *Mal. 3. 17. As thee his son that serveth him. Phil. 2. 22. As a son with the Father hath he served with me.* You must ever promptly serve them to your power, in every innocent matter. And if they fall into want, you must supply them *readily* as ever they supplied you; and as *liberally*; and *more richly* too, if you are able. You must in many cases, spare from your selves to give them. Yea you must lay out the less upon the Worship of God too, to bestow on them. To withdraw from Parents, even for God's Worship, was an abominable fault of the *Pharisees*, condemned by our Saviour, *Mark 7. 9, 10, 11, 12, 13.* In a word; 'tis not enough if you do nothing to *grieve* your Parents. You sin, if you omit any thing in the power of your hands to *comfort* them; and to make their Loyns bless you. Blessed are the *Josephs* that nourish their Parents and Brethren! *Gen. 47. 12.* 5. Be-

5. Behave your selves so, that you may be high Honours unto your Parents. I mean, so Holily toward God, so Righteously toward Men, so Temperately toward your selves. So as may make for the Honour of your Parents. The Honour of their granted prayers and their blessed pains took for you. So as may make both Town and Countrey have your Parents in more Notice and Reputation for you. This Counsel comprehends all. O what a World should we have, if it were followed? Children come on and begin and set to mend this World. You cannot doubt but this my Counsel is certainly commanded in the *Fifth Commandment*. You must needs know, he cannot Honour his Father and Mother, that is a reproach and shame to them. Whose whole life casts disgrace on their *Persons, Families, and Names*. Yet so do theirs do, that observe not this Counsel. See Prov. 17. 25. *A Foolish*

*lish son is a grief to his Father, and*  
*bitterness to her that bare him.* Come,  
 unless you will say plainly, ye will  
 be Atheists; that your Conversion  
 shall never make joy in Heaven;  
 take this day my advice. Say just  
 now, "If prayers and pains will  
 "prevail, I will make glad my Father  
 "and Mother that ever they had me  
 "given unto them. I will learn di-  
 "ligently every *Truth* they teach me,  
 "I will pray hard for every *Grace*  
 "they commend. I will perform se-  
 "riously every *Duty* they set me. I  
 "will resist every *Lust* and *Tempta-*  
 "tion they warn me of. I will imi-  
 "tate all the good I see in them.  
 "God, I will know. His *Gospel-Cove-*  
 "nant, I will enter, and live by. My  
 "Holy *Baptism* I will know and keep.  
 "The *Lords Table* I will prepare for  
 "and hasten to. *Holiness* I will in-  
 "dustriously perfect, in the fear of  
 "God. No Man living, shall say  
 "henceforth, that I wrong him wil-  
 "fully;



“ fully ; or do him right unwillingly.  
 “ And neither of my Parents shall be  
 “ able with truth to say, that I do so  
 “ much as seem to forget my debt to  
 “ them and its depth. When this is  
 truly said, and with full purpose of  
 heart, you then first begin to be good  
 Children, and dutiful. Then you  
 may be called, the *Crown and Honour*  
 of your Fathers, as *Prov. 17. 6.* and  
 their very *Glory*, as it is *Hos. 9. 11.*  
 Such as make them *not ashamed* (but  
 honoured) *in the Gate*, or in all com-  
 pany ; as *Psal. 127. 4, 5.* And un-  
 til you thus resolve and declare, you  
 are the clean contrary. For you are  
 Fools. And *he that begeteth a Fool,*  
*doth it to his sorrow, the Father of a*  
*Fool hath no joy.* ’Tis no joy, save to  
 a Fool, to beget and breed up *Slaves*  
 for the Devil and *Fuel* for Hell. And  
 this Holy Parents do know, if you  
 not, *sc.* That “ A wicked Child of  
 Godly Parents is one of Earths ugly-  
 est burthens ; and (without won-  
 derful

derful Grace intervening) one of Hells certainest Fire-brands.

*More particularly, I now Exhort You.*

1. *Be it for Conscience sake still, that you Honour your Parents.* Be sure it be your desire to please, and your fear to offend God, that makes you fear to offend and desire to please your Parents. Read heedfully Lev. 19. 3. *Ye shall fear every Man his Mother and his Father and keep my Sabbaths.* There's the Precept. *I am the Lord your God*; that is, you else offend me who am God, and your Covenant God. There is the Motive. Charge your Consciences to be your daily Remembrancers of this; that the true Honouring of Parents is a Fruit, whose Root is the true Honour of God.

2. *Be it as you would receive and lay up Gold, that you receive and lay up the Advice your Parents give you.*  
Have,

Have, and shew that you have as true a pleasure in taking the one as the other from them. Convince their hearts that they do *delight* you, when they do *instruct* you. That would be an advantage to them and you too, beyond the expression. Make them to see that what is imparted unto you, is not lost. And that you treasure up their sayings, as the Sons of *Cassius* did his Books. When it was threatned their Fathers Books should be burnt; they answered, *Then must you burn us too; for we have his Books in our hearts.* Prov. 6. 20, 21. My Son keep thy Fathers Commandment, and forsake not the Law of thy Mother. Bind them continually upon thy heart, and tye them about thy neck.

3. *Convince your Parents that you much delight in their presence.* That you love to be near them, to hear their Wisdom. Even little Children are *tainted*, when they like better to be

be



be in the Kitchen with the servants, than in the Parlor with their Parents. More grown ones be *poysoned*, when they think themselves then best, when farthest from holy Parents Observation and Counsel. Neither do love their persons or their piety, if they love not their company. The *Prodigal*, when he had wandred from his Fathers House, is said to have been *dead and lost*, Luke 15. Holy Joseph bid his Brethren tell Jacob, *Thus saith thy Son Joseph, come down unto me, tarry not. Thou shalt be near unto me, thou and thy Children, and thy Childrens Children.* Gen. 45. 9, 10. And Ruth, (who lost nothing by it) said to her very Mother in Law, *Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go, and where thou lodgest I will lodge, where thou diest will I die.* Ruth 1. 16, 17. God ordered, that the advanced Captive should, for a months time, bewail

bewail the loss of her Father and Mothers converse, *Dent.* 21. 13. But,

4. *Let all the house see, that your Parents Friends be yours, and your choicest ones.* That your affection is swayed by theirs; and you cannot but love such as they love. *Prov.* 27. 10. *Thy Fathers Friends forsake not.* In loving my Parents, God and Men do shew me love; and my Parents love of both, directs and excites me to the love of both, I am a Child unnatural, If I love not both the better for their loving and being beloved of my Parents. Hear *Moses*, *Exod.* 15. 2. *The Lord is my strength, he is my God, (my own) I will (therefore) prepare him an habitation; my Fathers God, and (therefore) I will exalt him.* Remember this, Children; and observe ye well; 'tis made an extreme aggravation of your sin, that it is sinned against the God of your Fathers. That is, against the God that was very kind to them,

F

and

and was by them Honoured and Worshipped. *Judg. 2. 12. They forsook the Lord God of their Fathers, and the anger of the Lord was hot against them. So Dent. 32. 17. 'tis a dreadful charge, They Sacrificed unto Devils, to new Gods that came newly up, whom their Fathers feared not.*

5. Joy your Parents joys, and grieve their griefs, Let Sympathy shew your Unity. Let one joy of theirs, make you forget six troubles and seven of your own. And one sorrow of theirs, unsweeten as many comforts of your own. *Jacob's Sons and Daughters, all, rose up to comfort him, 37. 35. And Judah professed he was not able to see his Father in superadded trouble; How shall I go up to my Father, and the Lad be not with me? lest peradventure I see the evil that shall come on my Father. Gen. 44. 34. q. d. Rather had I be thrown in Irons my self, and live and die in Slavery, than add to the sor-*  
 ROWS



rows of my Fathers gray hairs. So Reuben, before, when Joseph was lost; in the dread of his Father's fore aking heart, bittterly cries out, *The Child is not, and I, whither shall I go?* Gen. 37. 30. Hark also how Saul speaks, 1 Sam. 9. 5. *Come let us return, lest my Father take thought for us.*

6. *Sleep not under your Parents displeasure.* If you any way raise it, use presently all means to lay it. Be it a just or unjust Flame, shew you that tis one you are grievously tormented in. Eat not, Drink not, Buy and Sell not, till it be quenched. At least till you have humbly offered all possible means for quenching it. I mean, all that you can do without offending God, for pacifying them. Next to God's wrath, I would deprecate my Parents. And next unto his Blessing, I would desire theirs. Numb. 12. 14. *If a Father spit in a Childs face, should not the Child be*  
F 2 *ashamed*

*ashamed seven days? Very Esau himself, finding his Father's Blessing gone from him, could not bear it: but cried with tears, Bless me, even me also, O my Father. Gen. 27. 13. And as for Heavenly Joseph, when he heard his Father was sick, he makes his utmost speed to him, with his Sons also carried, that he might not miss of his Blessing, Gen. 48.*

7. *Bear patiently, and bless God heartily for your Parents rebukes and corrections.* Very often do the best Children need both. And it is of pure and greatest kindness that good Parents do give both. Following them with holy prayers for Divine Blessing. Go you therefore as oft as you are chastised, and say to this purpose:  
 "O sin, sin, I hate thee. Had I a-  
 "voided thee, I had escaped this  
 "correction. My tender Parents  
 "punish themselves in punishing me.  
 "Thou, O my sin, hast now trou-  
 "bled them and me. Much rather  
 "had

“had they have seen my Duties than  
 “heard my Out-cries. God bids  
 “them strike, and not spare for my  
 “crying. Yea and tells them they  
 “hate me if they scourge me not.  
*Prov. 19. 18. Prov. 13. 24.* Chil-  
 dren ! of all Creatures they are most  
*miserable*, that are *incorrigible*; and  
 most *incorrigible*, that are *impatient*  
 of reproof, and most *impatient* of re-  
 proof, that cannot bear it from Pa-  
 rents. See *Heb. 12. 9.*

8. *Make your Parents in all things*  
*your Privy-counsellors.* Acquaint them  
 with your Secrets which are of any  
 weight. Ask their advice in matters  
 of any difficulty. This will speak  
 your esteem of their Wisdom, Faith-  
 fulness, and Affection. And con-  
 vert all of them unto your use and  
 benefit. O think of *Sampson's* words!  
*Judg. 14. 16. I have not told my*  
*Father nor my Mother, and should I*  
*tell it thee ?* As if he had said; “Of  
 “all Man-kind my Parents Breasts be



“the Treasuries of my thoughts.  
 “What I do not communicate unto  
 “them, I am not like to communi-  
 “cate to any Souls living. Chil-  
 dren! take your Parents advice, as  
 to your *Trades*, your *Matches*, and  
 all things of *Moment*. And as far as  
 their words do agree with God's  
 word, closely follow them. If ever  
 you repent it, upon me be shame and  
 your curse.

9. *Pray, and beg others prayers,  
 for the conversion of your Parents if  
 they be unregenerate. Abraham* did all  
 he could, to help his Father *Terah*  
 out of his Idolatry. Compare *Acts*  
 7. 3, 4. with *Gen.* 11. latter end  
 and 12. 1. and *Josh.* 24. 2, 3. In this  
 City I have the request of several pi-  
 ous Children to pray for their pro-  
 phane Parents Conversion. And to  
 send Letters and Books to some of  
 them.

10. *Praise and imitate all that is  
 good in your living Parents, and de-  
 cently*

cently honour them at their death. It is said of the Vertuous Woman, Prov. 31. 28. Her Children rise up, and call her Blessed. Every Godly Parent speaks to his Children, in words much like the Apostles; Phil. 4. 9. The things which you have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you. Happy the Children, that obey that charge! Abrahams Sons buried him honourably. Gen. 25. 9. So also did Isaacs Sons bury him. Gen. 35. 29. As for Jacob; it is said, that Joseph went up to bury his Father, and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the Land of Egypt. And all the house of Joseph, and his Brethren, and his Fathers house: There went up with him both Chariots and Horsemen, and it was a very great company. Gen. 50. 7, 8, 9. Some observe that Isaac mourned the space of three

F 4

years

years for his Mother *Sarahs* death. He is then said to have been comforted against his trouble, when he took *Rebecca* to Wife; *Gen. 24. 67.* And they make it three years after the death of his Mother, that he Married. In a word; the Children that quickly forget Parents when they are Dead, did never overload them with honour when they were Alive. And 'tis a wonder if they themselves do not both live undesired, and dye unlamented.

Now the Lord make the following Considerations to be indeed Motives: And of good significance unto as many Children as shall read them.

C. 1. *Parents do most of all represent God unto their Children.* Their *Generation* shadows forth his *Creation*. Their *Education*, his *Propriety*, *Government*, and *Love*. To contemn Parents is to contemn God, in his most lively Representatives unto Men.

C. 2.



C. 2. *Parents, are under God, the greatest of Benefactors unto Children.* By them God conveighs his Spiritual and Temporal Blessings unto Children. *Rom. 11. 28. The Children are beloved for the Fathers sakes.* *Prov. 20. 7. The just man walketh in his integrity, his Children are blessed after him.* Undutifulness to Parents, is the lowest pit of ingratitude toward Mortals.

C. 3. *Parents, are next unto God, the principal Owners and Rulers of Children.* God the sole Proprietor hath made Children most eminently theirs. He gives his Servants Children for Rewards, *Psal. 127. 3.* God the supream and universal Rector hath made Parents his special Vicegerents. To Teach, Rule and Judge Children. Whosoever therefore resisteth Parents, resisteth the Ordinance of God ; and is most aggravatedly Felon and Traitor.

C. 4. *Sins against Parents are most prolific sins.* Such as do bear all sort of sins against God, Men, and our selves. If a Child honour not his Father and Mother whom he hath seen, how shall he honour God whom he hath not seen? If he Curse his Father, and do not Bless his Mother, that gave him his being; how shall he, as to others, Bless and Curse not? *Ezek. 22. 7. In thee, (Jerusalem,) have they set light by Father and Mother.* The Hebrew word is directly opposite to that used in the fifth Commandment. The word there used for Honour, signifies weightily, and in extraordinary measure to honour. Here in *Ezekiel* the word used signifies to lighten, and to abate weight and measure. The fifth Command would be read thus; *Load with Honour thy Father and Mother.* But it is said here, that in *Jerusalem*, Children had took off that load. They had made great abatements

batements of the due honour of Parents. Well, and what then? Why then Hell broke loose, then *Bloodshed*, then *Oppression*, then *Prophaneness*, then *Sabbath-breaking*, then *Adultery* and *Fornication*, and *what not*? He that allows himself in sin against Parents, must not pretend to disallow any sin: Or if he does, he must not be believed to be other than an absurd Pretender.

C. 5. *Sins against Parents are threatened with the most and worst of Judgments.* Disobedient Children are branded for *Fools*; Prov. 15. 5. *A Fool despiseth his Fathers instruction: but he that regardeth reproof is prudent.* And for *Bruits*; Prov. 12. 1. *Whoso loveth instruction, loveth knowledge: but he that hateth reproof, is brutish.* They are told they shall come to a shameful end, Prov. 20. 20. *Whoso curseth his Father or his Mother, his Lamp shall be put out in obscure darkness.* To an infamous death



death and terrible ; Prov. 30. 17. *The Eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagles shall eat it.* Of old, God commanded the Civil Magistrate to put them to death ; Exod. 21. 17. *And he that curseth his Father, or his Mother, shall surely be put to death.* Lev. 20. 9. *For every one that curseth his Father or his Mother, shall be surely put to death : He hath cursed his Father or his Mother ; his blood shall be upon him.* 'Tis certain therefore, if ye Honour not your Parents, you Fear not him that is able to destroy both Soul and Body.

C. 6. *Sins against Parents, very long persisted in, are a token of utter Desertion by God.* 'Tis seldom they return that long walk in disobedience to Parents. O what words do I read, 1 Sam. 2. 25. *They hearkened not unto the voice of their Father, be-*  
cause

cause the Lord would slay them. Child, Child, stay and read over this ten times together : If God give thee not Grace to hearken obediently unto thy Father, thou must look for nothing from his hands less then slaughter.

C. 7. *Childrens sins are Parents sorrows, and stains in the World.* Prov. 17. 25. *A foolish Son is bitterness to her that bare him.* Parents need no proofs of this. Lev. 21. 9. *If the Daughter of any Priest profane her self, she profaneth her Father, she shall be burnt with fire.* She profanes her Father, that is, she exposes his Person, Ministry, and Religion unto contempt. Hear me, Children : Under the Gospel, true Christians are all and every one of them *Priests*. And if you are profane, you see what you do. And you may see more ; Tit. 1. 6. The scandal of riotous Children and unruly, do make a Parent unqualified for the

G

Mini-

Ministry. If you will be *Impious*, your poor Parents must be *Infamous* in a measure with you.

The Father of Lights clear your *Minds* from Folly and Ignorance; and cause your *Wills* to feel the attractive Power of his Blessed Word: And to make a most free and firm *Choice* of your required *Duty*, which is your undoubted *Interest*. *Heathens* and *Mahometans*, *Jews* and *Papists*, *Protestants* of all persuasions, agree herein.

I conclude with this only added unto both PARENTS and CHILDREN. This word, which contains the very reason of my first *Preaching*, and now *Publishing* what is presented. Religion is horribly decayed among us. All sensible Christians are still crying, *Reformation or Ruine is at our door*. And dream ye not that the best *King*, *Lords* and *Commons*, can keep us safe in our *sins*. The *Nation* cannot be  
re-



reformed, till the *Church* is. Nor the *whole* of the *Church*, till the *parts* be so. Nor our *Congregational Churches*, till their *Members* be : Which said *Members* then Reform, and not before, when they come to *David's* resolution, *Psal.* 101. 2. *I will walk within my house with a perfect heart.* And *Joshua's*; *Jos.* 24. 15. *As for me and my house we will serve the Lord.* Nor is Reformation to be expected but from *Family-Piety* beginning and promoting it. I mean the Pious discharge of *Parents* duties to *Children*, and theirs unto *Parents*. For this I Pray and Labour. As in my self most certain, that if the *Lord* come not, and thus turn the *Hearts of the Fathers to the Children*, and the *Hearts of Children to their Parents*, he will surely come and smite our *Land* with one or other, or many, or all his sorest *Curses*. *Mal.* 4. 6.

The God and Father of our Lord Jesus, grant, of his great Grace, better things. Namely, that in our Lands, *the Fathers to the Children may make known his Truth.* Isa. 38.19. And *the Children may obey their Parents in the Lord, in all things ; for this is right and well pleasing to the Lord.* Eph. 6. 1. Col. 3. 20. Amen, and Amen !

---

**F I N I S.**

Books lately Published by Mr. *Daniel Burgess*, and are to be Sold by *Thomas Parkhurst*, at the Bible and Three Crowns in *Cheapside*.

**A** Call to Sinners, such as are under sentence of Death, and such as are under any prospect of it from the long-suffering, and gracious, but most righteous God.

Three Questions resolved briefly and plainly, viz.  
1. What Conceptions ought we to have of the blessed God? 2. What are those Truths, whereof the Knowledge appeareth most indispensably necessary unto our Salvation; and (therefore) to be first and most learnt by us? 3. What is the change wrought in a Man by Gods H. Word and Spirit, before he can safely conclude himself passed from Death to Life? Being the Summ of three Sermons.

The Christian Temper : Or, the Quiet state of Mind that Gods Servants labour for. Set forth in a Sermon at the Funeral of Mrs. *Ursula Collins*.

A seasonable Question plainly resolved, (viz.) What are we to judge of their spiritual estate who neglect the Lords Supper.

And what is that discerning of the Lords Body in it, without which men do Eat and Drink their own Damnation.

The Christians earnest Expectation and Longing for the Glorious Appearing of the great God and our Saviour Jesus Christ. Set forth in a Discourse occasioned by the Decease of that Excellent Christian and Minister of Christ, Mr. *Noah Webb*, late of *Sandhurst* in the County of *Berks*.

Some



Some Books sold by *John Lawrance* at the  
*Angel* in the *Powltrey*.

**G**ells Remains, being sundry Pious and Learned Notes and Observations on the *New Testament*, opening and explaining it ; wherein Jesus Christ, as yesterday, to day, and the same for ever, is illustrated ; by that Learned and Judicious Man, Dr. R. Gell, late Rector of St. *Mary Aldermary*, London. In Folio.

The Jesuits Catechism, according to St. *Ignatius Loyola* ; wherein the Impiety of their Principles, Perniciousness of their Doctrines, and Iniquity of their Practices are declared. Quarto.

The Priviledges and Practices of Parliament in *England* : Collected out of the Common Laws of the Land. Commended to the High Court of Parliament. Quarto.

A Vindication of the Reverend Mr. *Alexander Osborn*, from the aspersions cast upon him in Mr. *George Walkers* Account of the Siege of *Derry*, &c. Together with an Historical Narration of the Proceedings of the Nonconformists of the North of *Ireland*. Quarto.

Monsieur *Jurieaus* Judgment, with Relation to the Affairs of *England*, being a Vindication of the present Revolution. Quarto.

A Discourse of the Nature and Power of the Conventions in the Kingdoms of *England* and *Scotland*. Quarto.

Several Discourses ; viz. I. Of Purity and Charity. II. Of Repentance. III. Of seeking first the Kingdom of God ; By *Hizekiah Burton*. D. D. Published by Dean *Tillotson*. Octavo.

The Triumphs of Grace : Or, the last words and edifying death of the Lady *Margaret de la Muffe*, a Noble *French* Lady, who dyed *May* 1681. Aged only 16 years. Twelves.

*Clavis Grammatica* : Or the ready way to the Latin Tongue , containing most plain demonstrations for the regular Translating of English into Latin , by *F. B.* School-master in *London*. Octavo.

*Orbis Imperantis Tabellæ Geographico, Historico, Geneologico, Caronologica*, in quibus *Geographiæ Epitome Mappis* quo fieri potuit exactioribus, descriptio *Historica Imperiorum, Regnorum, & Rerum Publicarum*, seculorum series a *Christo* Nato ad hunc usq; An. 1683. On Copper Plates. Octavo.

A Relation of the Conquest of *Florida* by the *Spaniards*. To which is added, Two Journeys of the present Emperor of *China* into *Tartary* in 1682, 1683. Octavo.

A Help to true Spelling and Reading, with a Scripture Catechism. By *William Scoffin*. Octavo.

---

F I X I S.